WESTERN LUMINARY.

NO 11.---VOL. VIII. LEXINGTON, KY. WEDNESDAY, SEPTEMBER 14, 1831. WHOLE NO. 374.

Published every Wednesday,
BY THOMAS T. SKILLMAN.

TERMS.

Two Dollars and Fifty Cents per annum, payable within the year,—or *Two Dollars*, if paid in advance, or within the first six months.

☞Arrearages must be paid before the paper can be discontinued.

☞Persons procuring five new subscribers, and paying for them in advance, shall be entitled to a sixth copy gratis.

☞All communications must be post paid, except letters from Agents remitting subscriptions.

☞All Postmasters, who are so obliging as to act as Agents, shall have the paper sent to them without charge.

☞Advertisements inserted at the usual rates.

WESTERN LUMINARY.

LEXINGTON, SEPTEMBER 14, 1831.

For the Western Luminary.

CLASSICAL LITERATURE--NO. 2.

Mr. Editor,—It will not be denied, that after Christianity had scattered the darkness of paganism from the Roman empire, the sacred scriptures became the source of light and knowledge and happiness to the Christians who inhabited the very ground where Greek and Roman literature had erected its proudest trophies. "The world by wisdom knew not God"—but Christianity had now come to reveal that knowledge: But when she had come, what were the means which infinite wisdom made use of to extend and perpetuate her reign? We answer in one word—classical learning—not exclusively indeed, but in such a manner and to such a degree as plainly demonstrates that *without* it, either the miracle of Pentecost must have been repeated and continued until it had become *no miracle*, or the religion of Christ must have perished in its cradle. For how could the publishers—the preachers—the expounders—the defenders, and the translators of the Bible perform the task assigned them without a knowledge of the Languages in which that Bible was written?, and how could these be known (we ask, with equal confidence) without the cultivation of ancient literature?—It was necessary then as well as now, that the scriptures should not only be preserved uncorrupted and pure in the several languages employed by those who then read them, but likewise that they should be interpreted, explained, illustrated and applied to the comprehension, and recommended to the acceptance of the learned and the unlearned; and *could* this be done without a knowledge of the classics? By miracle it might, but in no other way. But we need not stop to inquire whether it could or could not be done, when we know, as a matter of *fact*, that the men who were thus employed *did* possess that knowledge,—that they were among the brightest ornaments which the annals of literature can boast,—nay more than this,—we know that Christianity afterwards lost its influence—became obscured and corrupted and darkened, just in proportion to the want of such men—in other words, just in proportion to the decline of literature in the Roman empire. When this took place the Bible was less cared for, because it was less understood, and this continued until the darkness of death spread over the nations.——But, to pass over the dreary midnight of centuries that succeeded, perhaps it will be said, that, when the light was again to be restored, the Bible was employed as its medium.—Granted.—But then we ask again, *what was it that restored the Bible?* We say it was the revival of classical learning. That revival was, indeed, for several hundred years, almost imperceptibly slow. It propably commenced as early as the 12th century, if not before. But it was necessary that the progress of improvement should continue for 300 years longer in order to produce that degree of cultivation which could enable the native energies of the human mind to break forth in the general revival of letters, and the reformation of religion.—We repeat it, that for 300 years and more, the cause of literature was constantly, and for a considerable portion of that period, rapidly gaining ground, yet, so desolating had been the effect of that dark oblivious stream of ignorance that had for so many ages swept over the nations, that the *public mind* never waked from its slumbers—or if any indications of rational liberty were seen, they were seen only to sink and suffocate in the fires of the inquisition—and thus the human mind continued spell-bound, degraded, enslaved and priest-ridden, until the 16th century.

At *that* period, not only a partial, but a thorough restoration of classical literature had been achieved. But the great mass of the people, and even those who were learned, whose minds were enriched with all the stores of ancient literature and science, had not yet waked from the slumbers of a degrading superstition. Papal Rome still held undisturbed, and almost undisputed dominion over the minds and consciences of men.

What, then, it may be asked, had been gained by the revival of letters?—Very much had been gained. In the first place, that very thing had been recalled and reinstated upon a firm basis, the want of which had left the world a thousand years in darkness: and it is no wonder that its recovery was gradual.

But the morning star had risen. The time drew near which was to develop the effects of all this mighty preparation. The learning of the age was now directed to a new object. The Bible was recalled from its cloistered concealment. Its truths were unfolded. Its beams of gladness were spread abroad. Its renovating voice was heard to echo through the vaults of the prison house of death, and the whole continental structure of papal abominations was shaken, as with an earthquake, to its foundation. The different states of Europe, one after another, as the light of the Bible reached them, arose from their political sepulchre and shook off the grave-clothes with which a great banditti of pontiffs and cardinals had bound them. But we shall not now attempt to trace the progress of this glorious revolution. My object has been to invite the attention of your readers to the manner in which it commenced, and particularly to the *means* that were employed to rescue mankind from the reign of darkness, bigotry and oppression, and to introduce and sustain those principles of eternal justice, the prevalence of which we know to be the exact measure of all national and individual prosperity.

And what *were* the means thus employed?—Let this question be answered, if it can, by those who would discountenance the study of the Greek and Roman Classics. And when they tell us that the Bible has done all this, do they think that any christian is going to dispute them?—and do they account *this* as an argument for the neglect of classical learning? Did Martin Luther furnish them with this argument when he smote the pillars of Apollyon's temple sbook the whole fabric of the Romish hierarchy to its centre, by means of *that weapon*—that "sword of the Spirit"—which nothing under heaven but the profoundest classical knowledge and skill could *then* have enabled him to wield? Was not that knowledge the very key with which he and his illustrious associates unlocked those treasures of sacred light, which while it flashed confusion and dismay in the eyes of popedom, was hailed as "the day-spring from on high," by the revived and emancipated remnant of the children of Zion? J. J. P.

PROTRACTED MEETINGS.

A sermon, says the Boston Recorder, delivered at the installation of Rev. Thomas M. Smith, at Catskill, N. Y. by the Rev. Dr. Woods of Andover, is just published. The subject is appropriate to the times; and in a note the following judicious remarks are made on *protracted religious meetings*. Considering both their source and their character, we believe they will be found useful to more than one class of persons.

After much reflection, I have become satisfied of the fitness and utility of holding such a meeting occasionally and under proper regulations, by the following reasons:

1. It was the appointment of God under the former dispensation, that religious observances should on particular occasions be continued for several days in succession. And this divine appointment undoubtedly involved a principle adapted to the nature and constitution of man. The history of Christ and the Apostles, and of the church in its best days, furnishes much evidence in favor of the same principle, and none against it.

2. The withdrawment of men, on particular occasions, from common worldly pursuits, and fixing their attention on the concerns of the soul, for a longer time than usual, has a tendency manifestly favorable to the success of the gospel.

3. God has put upon such meetings a visible mark of his approbation, by making them the means of the hopeful conversion of a great multitude of sinners, and of advancing believers in a holy life.

4. Evangelical Christians, both in this country and in Great-Britain, have in past times frequently had religious exercises substantially like those we are now considering. At the larger meetings of ecclessiastical bodies, and to some extent at communion seasons, they have had religious services in public for several days in succession. It cannot therefore be alleged, that a meeting continued through a part of several days for the purpose of promoting the interests of religion, is an *innovation*, or that it has any thing new, except its name, and the particular order or mode of its exercises.

After this testimony in favor of such a meeting when properly conducted, I shall take the liberty from a sincere regard to the interests of the church, to suggest a few things by way of caution.

As a three or four days' meeting must be considered as an *extraordinary* means of grace, in distinction from those which are ordinary; to introduce it frequently in the same place, and especially to make it *common*, would be contrary to its design, and would be likely to defeat its end.

I remark further, that while ministers and intelligent Christians, who take a leading part in such a meeting, ought most earnestly to cherish pure and ardent love to Christ and to the souls of men; they ought also very carefully to avoid all agitating excitements, and to maintain that tranquil, solemn, devout frame of mind, which will prepare them to feel divine things most deeply themselves, and to discourse of them in the most edifying manner to others.

Finally. Although such a means, as that now under consideration, seems calculated in a remarkable degree to promote the interests of religion, yet it is evidently liable to be perverted, and so to become a source of great evil. If it should be introduced too often, or without the requisite preparation; if it should be made the occasion of neglecting the duties of the closet, or the duties of public or family worship; if it should have an influence to lead men to think lightly of the pastoral office, and of a thorough preparation for the ministry, or to undervalue the institution of the Sabbath, and its regular public and private services; if those who engage in the exercises of such a meeting should exhibit forwardness, self-conceit, spiritual pride, or censoriousness; if they should betray the want of habitual veneration for God, and show an irreverent familiarity, lightness, or vulgarity in prayer; if they should labor to excite that commotion in the mind which unfits it for calm reflection; if they should forget the deceitfulness of the heart and the wiles of Satan; if, instead of exhibiting the divine law in all its spirituality and extent, as the rule of duty and the means of conviction, and holding forth the plain, humbling doctrines of God's word, and declaring all his counsel, they should dwell continually upon a few favorite topics; if they should take but little pains to bring to view the evidences of true conversion, and the danger of self-deception; in a word, if they should break loose from the sober, scriptural principles which have been held by the best men in past ages, and which were so ably supported by Baxter, Doddridge, Edwards, Brainerd, Bellamy, and others of like character, and yield themselves up to a rash, turbulent, fanatical spirit,—I say, if those who are concerned in the protracted meeting should be chargeable with such mistakes as these, and the meeting be marked with such excesses; it would soon become an object of general contempt; the community would stigmatize it; its very name would be reproach; and all who feel for the honor of God and the welfare of the church, would abandon it as the occasion of evils so visible, and so tremendous. It cannot be doubted that, while engaged in such exercises as are common in the protracted meeting, the human mind is liable to the errors and disorders suggested above. But notwithstanding this, it seems to me expedient, in present circumstances, for ministers and Christians to go steadily forward, and make further trial of the efficacy of the special measure on which I have so freely remarked,—looking to God for direction and endeavoring to profit by experience, and to satisfy themselves more and more, what course to pursue in order to accomplish most for the cause of Christ. Meanwhile, it is certainly incumbent on the friends of revivals to guard themselves and each other very watchfully against irregularity and excess in regard to a means of religion, which, with the divine blessing, might be productive of so much good.

NATURE AND DUTIES OF THE OFFICE OF RULING ELDERS.

And as the members of the Church Session, whether assembled in their judicial capacity or not, are the Pastor's Counsellors and Colleages, in all matters relating to the spiritual rule of the Church; so it is their official duty to encourage, sustain and defend him, in the faithful discharge of his duty. It is deplorable, when a minister is assailed, for his fidelity, by the profane or the worldly, if any portion of the *Eldership*, either take part against him, or shrink from his active and determined defence. It is not meant, of course, that they are to consider themselves as bound to sustain him in every thing he may say or do, whether right or wrong; but that, when they really believe him to be faithful, both to truth and duty, they should feel it to be their duty to stand by him, to shield him from the arrows of the wicked, and to encourage him, as far as he obeys Christ.

But besides those duties which pertain to Ruling Elders, with the Pastor, in their collective capacity, as a Judicatory of the Church; there are others which are incumbent on them at all times, in the intervals of their judicial meetings, and by the due discharge of which they may be constantly edifying the body of Christ. It is their duty to have an eye of inspection and care over all the members of the congregation; and, for this purpose, to cultivate a universal and intimate acquaintance, as far as may be, with every family in the flock of which they are made "overseers." They are bound to watch over the children and youth, and especially *baptized* children, with paternal vigilance, recognizing and affectionately addressing them on all proper occasions; giving them, and their parents in reference to them, seasonable counsel, and putting in the Lord's claim to their hearts and lives, as the children of the Church. It is their duty to attend to the case of those who are serious, and disposed to inquire concerning their eternal interest; to converse with them, and from time to time, to give information concerning them to the Pastor. It is their duty to take notice of, and admonish, in private, those who appear to be growing careless, or falling into habits in any respect criminal, suspicious, or unpromising. It is their duty to visit and pray with the sick, as far as their circumstances admit, and to request the attendance of the Pastor on the sick, and the dying, when it may be seasonable or desired. It is incumbent on them to assist the Pastor in maintaining meetings for social prayer. to take a part in conducting the devotional exercises in those meetings; to preside in them when the Pastor is absent; and, if they are endowed with suitable gifts, under his direction, occasionally to drop a word of instruction and exhortation to the people, in those social meetings. If the officers of the Church neglect these meetings, (the importance of which cannot be estimated,) there is every reason to apprehend that they will not be duly honored or attended by the body of the people. It is the duty of Ruling Elders, also, to visit the members of the Church and their families, *with* the Pastor, if he request it, *without* him, if he do not; to converse with them; to instruct the ignorant; to confirm the wavering; to caution the unwary; to reclaim the wandering; to encourage the timid; and to excite and animate all classes to a faithful and exemplary discharge of duty. It is incumbent on them to consult frequently and freely with their Pastor, on the interests of the flock committed to their charge; to aid him in forming and executing plans for the welfare of the Church; to give him, from time to time, such information as he may need, to enable him to perform aright his various and momentous duties; to impart to him, with affectionate respect, their advice; to support him with their influence; to defend his reputation; to enforce his just admonitions; and, in a word, by every means in their power, to promote the comfort and extend the usefulness of his labors.

Were the foregoing views of the nature and duty of the Elder's office generally adopted, duly appreciated, and faithfully carried out into practice, what a mighty change would be effected in our Zion! With what a different estimate of the obligations and responsibilities which rest upon them, would the candidates for this sacred office enter on their sacred work? And with what different feelings would the mass of the people, and especially all who love the cause of Christ, regard these spiritual Counsellors and Guides, in their daily walks, and particularly in their friendly and official visits? This is a change most devoutly to be desired. The interests of the Church are more involved in the prevalence of just opinions and practice in reference to this office, than almost any other that can be named. Were every congregation, besides a wise, pious and faithful Pastor, furnished with eight or ten Elders, to co-operate with him in all his parochial labors, on the plan which has been sketched; men of wisdom, faith, prayer, and Christian activity; men willing to deny and exert themselves for the welfare of Zion; men alive to the importance of every thing that relates to the orthodoxy, purity, order and spirituality of the Church, and ever on the watch for opportunities of doing good; men, in a word, willing to "take the oversight" of the flock in the Lord, and to labor without ceasing for the promotion of its best interests:—Were every Church furnished with a body of *such Elders*—can any one doubt that knowledge, order, piety, and growth in grace, as well as in numbers, would be as common in our Churches, as the reverse is now the prevailing state of things, in consequence of the want of fidelity on the part of those who are *nominally* the overseers and guides of the flock?—*Dr. Miller.*

From the New-York Observer.

WHAT MINISTER AND CONGREGATION WILL NOT DO LIKEWISE?

Messrs. Editors—Being recently permitted, in Providence, to spend a Sabbath in *Cornwall, Vt.* I found, at the close of the morning exercises, to my surprise, that the congregation did not retire as usual; but, with few exceptions, the whole mass, old and young, members of the church, and others, congregated themselves, by some systematic arrangement which they appeared to understand, almost entirely filling the pews in the lower part of the house. I soon perceived it was what they called their *Sabbath School*, in which indeed perhaps 100 children were taught as usual in Sabbath schools; but the mass of the congregation were formed into *Bible Classes*. The individuals deemed best qualified, embracing the minister's wife, the deacons, and others, acted as teachers, and all the rest of them of equal age and standing in society, presented themselves as learners.

This, thought I, is indeed "*Searching the Scriptures*," which are able, through faith, to make men wise unto salvation; nor could I doubt that the Holy Spirit both had been and would continue to be with them in his converting and sanctifying influences. I learned from the pastor, that for three or four years previous to the organization of this school in its present form, he had established Bible classes weekly in different parts of the town, embracing the most reputable and intelligent members of the church, with such others of the church and congregation as were disposed to attend. Many were at first reluctant to appear, lest in attempting to answer questions they should show their ignorance of the Bible; but obstacles were overcome by perseverance; a habit of studying the Bible formed; and instructors prepared for the school I had seen. Of this school one of the instructors, at my request, furnished me the following account, which I enclose:

This Sabbath school was organized, in its present form, about four years ago. At first it consisted of two divisions—one embracing the youth and children—the other those in middle life and old age. Books of questions like those of Judson's were used at first—but now, a portion of scripture is previously given out as the lesson, and the teacher of each class proposes questions, and the members of the class propose any difficulties which they have found, for solution. In a country town like this, the school must of necessity meet during the interval of public worship, which is usually short, allowing scarcely an hour to be spent in this exercise. A library of religious books is attached to the school.

The school now comprises almost all the church and congregation, and in its present form would be more correctly termed a Bible Class. The classes select their own teachers—i. e. they request some one of their number to act as such—while all the members of the class, have the privilege of asking questions, and expressing their dissent from the explanation of any passage. This very much increases the interest which is felt in the school.

When the school was instituted, the number of scholars was by no means large. The importance of studying the Bible, and the facilities for doing so afforded in this school were often urged in public and private. Several men of character and influence were from the first, its active and efficient friends. And their example gave a sort of *reputation* to it, which influenced a certain class of the community in becoming members. Parents felt a responsibility concerning their children—not only in having them connected with the school, but in assisting and encouraging them in learning their lessons—An efficient superintending Committee has exerted from the first, an excellent influence in promoting the prosperity of the school. Individuals were prompt in contributing funds for the purchase of books. A love of reading had already been fostered in the town, to a great extent, by a literary society, and a circulating library—Hence the library was one means of securing the attendance of scholars. In a word, the principal cause which operated in promoting the success of the school was a deep regard for divine truth on the part of the leading members of the church—a regard formed by the grace of God and the labors of an efficient ministry.

The *effects* of this school are such as these—Public worship is better attended—Parish affairs are more prosperous, several revivals of religion have occurred during the four years. The school has been an important means of *helping forward* a revival—and vice versa each revival *has added* to the numbers of the school. The members of the church are better instructed in religious things—The youth of the congregation have a basis of religious instruction in their minds, of the first importance both as it regards their own conversion and subsequent usefulness. The interval of public worship is spent as it should be. And last, not least, the Bible is studied during the week. It is studied with care—When neighbors meet, there is often a discussion of some part of the lesson, and as the lessons are given out in course—beginning for example, with one of the evangelists, a very considerable portion of scripture is critically examined, every year.

Suppose a son is walking with his father, in whose wisdom he places the most entire confidence. He follows wherever his father leads, though it may be through thorns and briers, cheerfully and contentedly. Another son, we will suppose, distrusts his father's wisdom and love, and when the path is rough or uneven, begins to murmur and repine, wishing that he might be allowed to choose his own path; and though he is obliged to follow, it is with great reluctance and discontent. Now the reason that christians in general do not enjoy more of God's presence is, that they are not willing to walk in his path, when it crosses their own inclinations. But we shall never be happy, until we acquiesce with perfect cheerfulness in all his decisions, and follow wherever he leads without a murmur.—*Payson's Memoir.*

Real Christians value sanctification and good works as the writings of their heavenly estate, which though they have no hand in procuring the estate, (for that is done by the precious merits of the sole mediator between God and man,) yet prove that the estate is ours, through the free grace of God and the alone righteousness of Christ.—*Toplady.*

DR. SNYDER.

"TO CHARLES CONSTANTINE PISE."

I avail myself of another opportunity to conclude my remarks upon your letter, and shall then, if it suit your pleasure, bid you a final farewell.

You have most disingenuously charged me with saying that my "Catholic preceptors" regarded as mere venial sins, idleness, gambling, horce-racing, cock-fighting, malevolence, bad words, &c." and cry "shame! You cannot but blush at yourself. They preached to us that idleness is the the root of all evils—there was no gambling unless you call a peaceful game of chess or checkers by that name, at which there was no stake. You never witnessed a cock-fight during your stay at college," &c. You might have spared yourself the trouble of writing all this, and myself the necessity of correcting you and refreshing your memory upon the games of the college, had you not read my narrative with your Roman spectacles on. That our readers may judge of your ability to "misrepresent," I here subjoin the statement I made in my narrative concerning these matters.

"Just before Easter, every year, the Catholic Church requires every one of its members to go to confession, &c. A heavy penance or penalty is incurred if it is not attended to, while they" who? The Catholics as a body or "church," certainly, "regard as venial sins, idleness, gambling," &c. &c. The only excuse I can find for your shameful perversion of my testimony is the following viz. that it would be easier to prove the above mentioned sins and sports were not countenanced by our "preceptors," than it would for you to prove that they are not indulged in by the members generally of your "holy church."

Is it true, sir, that "idleness is the root of all evils?" I admit that it is a great evil; but what right have you to contradict Paul? Are you sure that your "lord, god, the Pope," or papa with all his slaves can confer the right, or make and "preach another gospel;" with impunity? "If I mistake not" you priests have one or two other gospels than that given to the world by the Lord Jesus and his apostles—for instance, the one published at Rheims, &c.

"There were no gambling—no stake;" and this you have said without your usual jesuitical qualification. Do you forget, sir, that Lotteries were allowed among the boys at the college—that the prizes in these were beads, crucifixes, &c. and that we paid for our tickets in pieces of stamped tin, our representative there for money, or ginger bread, or some such thing considered equivalent to the valuation of the tickets? You may have forgotten this, as I confess I had, until the unfairness and asperity of your remarks upon this part of my narrative, drove faithful memory back to the "towers of our alma mater."

You say "the utmost severity was exercised against the boy who was heard to swear, blaspheme," &c. As I did not mention swearing or blaspheming in my catalogue of college amusements, I cheerfully testify too that "the boy heard to blaspheme" there was severely punished; though not to the "utmost"—unless, indeed, you mean to the utmost that it would be safe in this country. That our readers may know how "holy mother church" interprets "blasphemy" and how she punishes it too, when in her power, I will cite a case from an old work called Clarke's Martyrology. For many of our readers it would be unnecessary; but you know we are to give "line upon line, and precept upon precept."

Thomas Benet of Cambridge, England, seeing daily the glory of God to be blasphemed, idolatry to be maintained, and the false usurped power of the bishop of Rome to be so extolled, he was grieved in spirit, and wrote his judgment in certain places, which privately he set upon the doors of the Cathedral Church, in which he wrote, "the Pope is antichrist, and we ought to worship God, and not the saints."

"The canons and priests being much troubled how to find out the author of those bills, resolved to curse him whatsoever he were, with bell, book, and candle, which they proceeded to after this manner:

"One of the priests clothed in white, went up into the pulpit, divers friars stood round about, and the cross was held up with wax tapers lighted about it; then the priest began to preach on the text in Joshua: There is an accursed thing amongst you; which sermon he thus concluded: that the foul and abominable heretic which hath put up these blasphemous bills, was for that his blasphemy damnably accursed; and therefore he besought God, our lady, saint Peter the patron of the church, with all the holy company of martyrs, confessors and virgins, that it might be known what heretic had put up those blasphemous bills, that so God's people might avoid the vengence.

"The manner of these cursings was very terrible to the spectators, who were miserably deluded by such superstition.

"Then said the priest—by the authority of God, the father Almighty," this is not sufficient even to this our day, "and the blessed virgin Mary, of saint Peter, and, saint Paul, and of the holy saints, we excommunicate, we utterly curse, and ban, commit and deliver to the devil of hell, him or her whatsoever he, or she be, that have in spite of God and saint Peter, whose church this is, in spite of all the holy saints, and in spite of our most holy father the Pope, God's vicar here on earth, fixed up such cursed and heretical bills full of blasphemy upon this, and other holy church doors. Excommunicated plainly he be, or she, and delivered over to the devil as perpetual malefactors, and schismatics; accursed let them be, and given over body and soul to the devil: cursed be they in cities, and in towns, in fields, in ways, in paths, in houses, out of houses, and in all other places, standing, lying, or rising, walking, running, waking, sleeping, eating, drinking, and whatsoever thing they do besides. We separate him, or her from the threshold and from all the good prayers of the church! from the participation of the holy mass, from all sacraments, chapels, and altars: from holy bread, and holy water!! from all the merits of God's priests! and religious men, and, from all their cloisters; from all pardons, grants, privileges, and immunities, which all the holy fathers, Popes of Rome! have granted to them: and we give them over utterly to the power of the fiend, and let us quench their souls if they be dead, this night in the pains of hell fire, as this candle is now quenched and put out—and therewith he put out one of the candles,—and let us pray God if they be alive, that their eyes may be put out as this candle light is,—and therewith he put out another candle, and let us pray to God, our lady, saint Peter, and saint Paul, and all holy saints, that all the senses of their bodies may fail them, and that they may have no feeling, as now the light of this candle is gone,—and therewith he put out another candle,—except they come now and openly confess their "blasphemy," and by repentance, as much as in them lies, make satisfaction to God, our lady, saint Peter, and the worshipful company of this church, and as the staff of this holy cross now falls down, so may they, except they repent;—and so the staff fell down !!!—!!!

"Master Benet seeing all this foppery laughed heartily at it, yet as privately as he could; but some there were that espied him, whereupon they asked him how he could laugh at such dreadful curses? Benet answerod—"my friends, who can forbear, seeing such merry concerts, and interludes played by the priests?" This caused them to cry out "there is the heretic, here is the heritic, hold him fast." They were uncertain, however, whether he were the heretic or no: so that they suffered him quietly to depart to his own house."

It was ascertained in the end that Mr. Benet did put up the placards against the door, &c. of the cathedral, and I now proceed to give the conclusion of this scriptural and "holy" proceeding against him.

"The next day they sent him to the bishop, who clapped him up in his own prison, kept him in the stocks, loaded him with irons, and shewed him less favor than a dog. Some of the friars did greatly torment their brains to find out how they might turn him in his opinions: But Benet was at a point, not to deny Christ before men, so that at last they declared that never was there such an obstinate heretic! Master Carew, and master Barnhouse, particularly, labored to draw him to a recantation, and to pray to our lady and the saints, to whom he meekly answered, 'no, no, it is God only upon whom we must call, and we have no other advocate with the Father but Jesus Christ, who died for us, and now sits at the right hand of the Father to plead our cause; by him we must offer and make our prayers to God, if we desire that they should find acceptance at the throne of grace.' Barnhouse was so enraged thereat, that he took a furze bush upon a pike, and having set it on fire, held it to his face, saying, "ah whoreson heretic, pray to our lady; or by God's wounds I will make thee do it;" to whom Benet replied—'alas, sir trouble me not," and holding up his hands he said, 'father forgive them;' then was the fire kindled, and this holy martyr lifting up his hands and eyes to heaven, said, 'Lord Jesus receive my spirit;' and so continuing in prayer, he never moved his body, but with admirable patience endured the violence of the fire until his life was ended!!" Anno Christi, 1531.

Such explanations of, and comments upon "blasphemy," sir, are enough to alarm the well-wishers of this country—especially, when they remember that the example given above, is but one among thousands, and that it is to this day, and must ever be the opinion of the priests that they would be "justified in the use of any means, that did not endanger their lives and property" to exterminate "heretics;" alias, Protestants.—You know, that one of your mottos is, "semper eadem." The church is always the same.

Speaking of the first rule of the college you say, "Mr. Clay and Commodore Jones, far from objecting to it, regarded it as a wise provision," &c. "Your parents did not object to it—why then do you comment upon it with so much emphasis," &c. The Editors of the Itinerant have sufficiently exposed your jesuitical twisting here; but there is a fact which I may be permitted to mention here that will develope more fully the "Catholic spirit;" especially as you have significantly italicized the word "your" before "parents."—— The fact is this;—If the "college gentlemen" had not known that my father was a most respectable physician and a man of wealth, they would never have baptized me "with," to use Gobert's words, "more eclat than any person had been baptized with in the district." If my parents, however, had been poor and despised in this world, the clods resting upon their mouldering bodies should surely have protected them.

You say you have followed me "through the principal points of my extraordinary essay." Will our readers believe it do you suppose? "If I mistake not," you have a mighty task yet to perform. You have to convince the patriots, philanthropists, and christians of this country that "the end sanctifies the means." You have to tell us what became of the poor Catholics who were dying in the world while "our lady" was getting the disciples of "saint Francis" up her ladder to heaven to the great dishonor of the son of God as a "Saviour!" How "our lady" can hear the countless prayers that are offered to her, at the same moment throughout the world; or how, if it were possible for her to hear them, she could examine the hearts of each of her devotees, and then pray for all in the course of their natural lives!! how men or devils have succeeded in filling up, with a purgatory, the "great gulph" that was between "Lazarus and the rich man." How men can be more than perfect, or do works of "supererogation!" &c. When you have emitted sufficient light upon these subjects to claim my respect, you may hear from me again.

I now conclude all I have said concerning the doctrines and operations taught and carried on at Georgetown College, by reminding our readers that two of the former college officers, viz. Messrs Kholman, junr. and Dubisson, were among the number of saints who brought about the "miraculous" cure in the District, a few years since.

I intimated at the commencement of this correspondence that I did not consider you the author of the letter addressed to me over your signature; and for the following reasons, to wit: it is too jesuitical;—it contains expressions I never was accustomed to hear at the college from the lips of the youth bearing your name, and whose tender attachment was reciprocated from the bottom of my heart; and lastly, the letter contains one or two unequivocal statements of facts, that were known only to Mr. McElroy—the jesuit priest at Frederic city, Md. One fact I mention from the letter—"many a Thursday did you request Mr. McElroy for," &c. as but one boy at a time was allowed to enter Mr. McElroy's room for the "gingerbread," &c. (alias, the chains that were to bind him to the Pope's car) you could not, therefore, testify to all the letter contains. I mean by all this that you should not sustain the tremendous rsponsibility resting upon the author of the letter to me, or be offended that I have not replied to him in more menial or measured strains.

Many solemn thoughts rush into my mind at this time. I have never seen you since we parted at the college; and this may be the last opportunity I shall ever have of speaking to you, and through you, to our "old friends" at Georgetown, and elsewhere, who have as yet escaped the iron tooth of time! Will you therefore suffer me to pray you, as you value your undying souls, and would wish to appear at heaven's dread tribunal "washed in Jesus' blood," to remember and act upon these precious words of his—"whenever"—the "mountain top" is as acceptable as your Cathedral, if your hearts are open to him,—"two or three are gathered together in my name there am I in the midst and that to bless." "Whatsoever ye shall ask in my name that will I do. Ask that your joy may be full. If ye love me, keep my commandments: and I will pray the Father and he shall give you another comforter:" Have you ever received the Holy Ghost? No; and you never will, and never can rejoice with that "joy that is unspeakable and full of glory" until you put forth a living faith in Christ as an all-sufficient and present Saviour. Take heed how you pray, or upon whom you call, for God, the judge, has said—"cursed is the man that trusteth in an arm of flesh." S. C. SNYDER.

THE LUMINARY.

LEXINGTON, KY.

WEDNESDAY, SEPTEMBER 14, 1831.

CIRCUS AND THEATRICAL EXHIBITIONS.

We have already furnished our readers with some plain remarks upon this subject. Occupying the highly responsible situation of conductor of a periodical, whose professed design is the promotion of the kingdom of Jesus Christ, and, of course, the suppression, as far as our influence can go, of immorality and vice, we have felt it our imperious duty, a duty from the faithful discharge of which, we had no right to indulge the idea of shrinking, to raise the voice of warning; to sound the notes of alarm. We have endeavored to speak freely and fearlessly. And we think we may, without the imputation of vanity, indulge the hope, that our efforts, feeble as they may have been, have not been wholly without effect. If what we have said, has led any professed follower of the Redeemer to investigate this subject,—which only needs a few moment's calm investigation by a candid and reflecting mind to insure the proper feelings with respect to it,—we have our reward. If what we have said, has had a tendency to prevent any one from visiting Circus or Theatrical exhibitions, we have gained an ample remuneration.

In our former strictures on this subject, our design, as we avowed more than once, was not to wound the feelings of any individual. We trust we had a higher motive than the gratification of any private pique or ill will. We had no such feeling to gratify. True, when we wrote, there was an exhibition of this kind then in this town; and had it not been here, it is probable we should not at that time, have spoken on the subject;—though we certainly think it a legitimate theme for the pen of the christian or philanthropist at all times. We were wholly unacquainted with these performers, personally. We knew not who attended their exhibition. Our remarks were levelled at performances of this kind, in general; and in the prosecution of our design, we took occasion to illustrate and enforce our subject, by direct reference to the exhibition then existing among us,—annoying our citizens by night and by day,—disturbing the peace of the town, and corrupting the morals of its inhabitants, without reference to age, sex, or condition.

In the discharge of what we conceived to be our duty, we were accused of having published a libel; and threats of a prosecution were made to deter us from our course. We heeded them not. The result has proved whether the charge of libeller was founded in truth. We have heard nothing of the prosecution since.

We offer not these remarks by way of apology for any thing we have published on this subject. None is needed. We have not the slightest misgiving of conscience that we have travelled out of the path of duty. The only cause we find for regret, is, that in this case, as in all others, we have discharged the duty so imperfectly.

The general subject of "Sinful Amusements" presents a wide field. We design to advert to it occasionally, if our life and health are spared, in the prosecution of our future labors. When we view man as a traveller to the eternal world;—possessed of an immortal spirit susceptible of the highest improvement, whose duration is co-extensive with eternity;—and when we view this interesting being placed on earth, as a state of probation, forming his character for heaven or hell, must we not be wholly destitute of the ordinary feelings of humanity, to be indifferent spectators of his course? And moreover, when we recollect how much depends upon the manner in which he spends his time, his early impressions, his associates, his intellectual taste, his habits, &c., will any one marvel, that we sometimes feel constrained to sound the notes of alarm, when we see him recklessly rushing upon the rocks and quicksands which ever surround him, threatening his destruction?

But it has been asked, where is the harm in seeing an exhibition of horses, feats of agility, &c.? Where is the harm in the literary pastime of hearing dialogues recited? So it may be asked, where is the harm in swallowing a liquid? And it has been often asked, where is the harm in witnessing a trial of speed on the race course? It is worse than folly to expect to form a correct judgment of any thing by viewing it in this abstract manner. Before we can judge correctly of the merits of any subject, we must view it in its bearings and consequences. If the liquid swallowed, be of such a nature, and taken in such quantities, as to stupify the senses, blunt the moral feelings, and in a word, so degrade the whole man as to bring him down almost to a level with the brute creation, we say there is great harm—there is great sin. If the trial of speed is attended with an immense promiscuous assemblage,—from the *pick-pocket* up to the most finished *gentleman*,—the drinking of ardent spirits, gambling, profane swearing, fighting, &c., we say there is great harm—there is great sin. And thus with the Circus and Theatre. It is absurd to talk about the harmlessness of seeing handsome horses, feats of agility, the recitation of dialogues, &c. in reference to these exhibitions. Just as rational would it be, to speak of the sin of the horse thief as consisting simply in the act of mounting a horse, or of the counterfeiter as being punished for simply writing a name on a bit of paper.

If the question were proposed to us in its abstract form, whether we are, on principle, opposed to feats of horsemanship and the recitation of dialogues, we might probably answer in the negative. But were we asked whether we are opposed to any thing, (by whatever name called,) that encourages idleness, intemperate drinking, profanity, a taste for low company, boisterous vulgarity, and a disrespect for divine things, and that, moreover, countenances and supports a class of persons tenfold worse than useless to society, we, as an individual claiming to be a respectable citizen of the community, should, of course, unhesitatingly answer in the affirmative.

Here, then, we have settled a principle by which we may fairly test the merits of these exhibitions. Do they engender the vices we have enumerated? Are they fraught with the dreadful evils we have described? We leave the answer to be given by any candid individual who has ever attended such an exhibition, or spent a moment's reflection on the subject.

SUNDAY SCHOOL JUBILEE.

It will be recollected, that this is the day recommended to be set apart by the "American Sunday School Union," for the celebration of the Anniversary of Sunday Schools; it being the birth day of ROBERT RAIKES, one of the founders of this noble institution. The plan of this celebration having originated in the "London Sunday School Union" in England, gives it additional interest. Who can estimate the blessings that may result from this simultaneous approach to the throne of grace, by the friends of this blessed institution, in almost every part of the civilized world? It is hoped this recommendation will be complied with, by every Sunday School where it is practicable.

The Sunday Schools in this town, composing the "Fayette County Sunday School Union," will celebrate the day by meeting in the McChord church, at 6 o'clock in the morning, and at candle lighting in the evening, in the first Presbyterian Church; where appropriate exercises will be held. The friends of Sunday Schools are invited to attend.

EMIGRATION TO LIBERIA.

Our readers will perceive an advertisement, with the above caption, on our third page. Our opinion of the "American Colonization Society" is so well known to our readers, that it were almost superfluous for us here to say any thing more in favor of its truly benevolent and patriotic design. Do not the late appalling scenes in Virginia convince every person of reflection, that the perpetuity of our republic depends, under God, upon the speedy, though voluntary, removal of the colored population from the United States? And if their removal be necessary, where can so desirable an asylum be found as is afforded by the colony of Liberia? We rejoice to see this resolution of the Parent Society. Let the friends of the cause in the west, put their shoulders to the wheel in good earnest, and the work is done almost without an effort. When this object shall be accomplished, an impulse will have been given to the cause of African Colonization in the valley of the Mississippi hitherto unknown.

We hope this notice will receive an extensive circulation in the west.

CORRECTION.

The week before last, we published an extract from a letter written by a young clergyman to his friend in Lexington, dated from Hillsborough, Ohio. We have been much surprised and mortified to learn, that, in some way, a report has got into circulation, that that letter contained something in favor of *Camp Meetings*, which Dr. *Blythe*, from whom we procured the letter, caused to be suppressed in its publication. The fact is, that so far from this being true, we were pressed by Dr. Blythe to publish the letter just as it was written. While we were more than willing to publish the cheering religious intelligence the letter communicated, we thought it best to omit the one or two incidental expressions it contained, which we knew would be considered as hostile to Camp Meetings;—because, first, they were not necessarily connected with the *facts* contained in the letter; and secondly, we did not intend, at that time, to open our columns for the discussion of the merits of meetings of this description. Justice to Dr. Blythe requires of us this correction.

TO CORRESPONDENTS.

A Correspondent makes inquiry about the publication of an "Address on Temperance," delivered, some time since, at *Bloomfield, Ky.* We have no recollection of ever having seen the manuscript in question. If W. H. L. will procure as a copy of this Address, we have no hesitation, from what we have heard of its merits, and know of its author, in promising it an insertion in our columns.

TO READERS.

We commence, to-day, the publication of a series of numbers, from the pen of the General Agent of the *American Temperance Society*, on the highly important subject of "TRAFFIC IN ARDENT SPIRITS." The first number will be found on our last page.

We would especially call the attention of the *Elders* of our church, to the very judicious article, in to-day's paper, from the pen of the Rev. Dr. MILLER, on the "*Nature and duties of the office of Ruling Elders.*"

We also invite the attention of our readers, to the conclusion of the reply of Dr. *Snyder* to "Charles Constantine Pise," the Roman Priest who attempted to refute the

narrative of Dr. S., detailing the iniquities of the Jesuit College at Georgetown, D. C. Mr. Pise has also published a reply to this part of Dr. Snyder's letter; which abortive effort we shall lay before our readers in due time.

THE BAPTIST WEEKLY JOURNAL OF THE VALLEY OF THE MISSISSIPPI.—This is the title of a weekly newspaper, lately established in Cincinnati. It is published by a committee under the patronage of the Ohio Baptist State Convention, and edited by *John Stevens*. It is printed on an imperial sheet; and,—judging from the two or three numbers that have been issued,—bids fair to be useful.

BADGER'S WEEKLY MESSENGER.—This publication, recently established in the city of New York, has met with such extensive commendation, and from such high authority, that it seems almost unnecessary to swell the list of favorable notices. It is truly an elegant sheet. Its editorial character evinces much literary taste.

CAMP MEETINGS.

The Camp Meeting which we advertised to be held in Bourbon county, on the farm of Mr. Sidney P. Clay, terminated on Wednesday last. We learn that the meeting was solemn and interesting. An intelligent gentleman who was present, informed us, that he conceived it impossible that a more orderly and well regulated Camp Meeting could be held, with the same number of people attending, under any circumstances. We have understood that eighteen persons united with the church during the meeting.

We learn, that at the Camp Meeting recently held in Greenu county, Ky., in the congregation under the pastoral care of the Rev. *Charles Philips*, of which previous notice was given in our paper, forty persons connected themselves with the church.

ST. LOUIS, August 30.

Fatal Duel.—The personal controversy, which was carried on for some time previous to the election, in the papers of this city, between Major Biddle and Mr. Spencer Pettis, has had a most melancholy termination. A challenge passed from Mr. Pettis to Major Biddle on Thursday last. On the first fire, both gentlemen were mortally wounded. Major Biddle was shot through the abdomen, the ball lodging within. Mr. Pettis was shot through the side, just below the chest, the ball passing entirely through the body. Mr. Pettis survived until Saturday afternoon. Maj. Biddle died yesterday morning.

Thus, have we another melancholy example of the depravity of man. We had begun to indulge the hope, that this worse than heathenish practice, had well nigh ceased to be tolerated in a community professing to be Christian. When will there be virtue enough in society to fix a stigma on the individual, who raises his hand, in cool deliberation, against the life of his fellow-man? When will the fastidious notion of *honor*, which lies at the foundation of all sins of this character, be scouted from the civilized walks of life? HONOR! a sad misnomer, indeed. How long will the command of Jehovah be disregarded—*"Thou shalt not kill"*? How dark and melancholy a comment does it furnish on the Divine truth of the obliquity of human nature, to see two rational, immortal beings, thus rushing, unbidden, into the presence of their Maker;—their hands reeking with each other's blood!—EDIT. LUM.

For the Western Luminary.

COMMON JUSTICE DISREGARDED.

This caption will seem somewhat rude and reproachful when it is known to be particularly and almost exclusively addressed to Clergymen. However much we may reverence the character of the sacred functionary, yet no false delicacy shall induce us to conceal what justice requires to be made public.

It is a universal practice among men of business, and a practice predicated upon the most obvious principles of fair dealing and common justice, that on all letters and other communications written on business, and transmitted by mail, the party, whose business is to be transacted, must *pay the postage*.

If a client writes to his attorney, he pays the postage; a dealer to his merchant, he does the same; on all communications addressed to Editors of Papers the correspondent is justly compelled to pay the postage. In a word, in every department of business this rule is strictly observed; and whenever it is violated, the consequence is, that the person who disregards it has his communications 'sent on' to the General Post Office, and there committed to the flames.

Such is the intercourse between men, in this country, through the medium of the mail, that if this practice was not observed, the most palpable injustice would be done. Yet there are men—and men whose epistolary correspondence is most extensive, who daily disregard it. Preachers of the Gospel, particularly those of the Presbyterian denomination, have in this country much intercourse with each other. They correspond with each other on ecclesiastical business—interchange pastoral labours, and this interchange is effected by means of letter-writing. Yet they write letter after letter to each other on their own business, or the business of the church, and never think of paying the postage on the letters they write. A congregation wishes to hear some popular preacher at the distance of fifty, seventy-five or a hundred miles; their pastor forthwith despatches a letter of invitation to him, but never reflects that he is making the preacher pay postage for business that concerns him and his congregation. Perhaps this same popular preacher may receive at the same time some half-dozen letters on other people's business, and thus have to bear the whole expense of paying the postage.

I know a preacher who is so very popular that he not only receives letter after letter from the adjacent counties, inviting him to preach, but even from other States. He informed me the other day that the postage on these letters of invitation exceeded in amount the tax he paid to Cesar. This is paying at a dear rate for popularity, and is not only onerous to the individual, but in plain terms, is *palpably unjust*. The pecuniary resources of preachers in the West are limited, and it does seem to us unfair and unjust, (and requires no argument to prove it,) that they should pay a large amount of postage annually on letters written to them on the business of other people. Some one must pay the postage; but who is the proper person, is the question. Here the rule, that business-men have adopted, decides it. The person whose business is to be attended to should most certainly pay the postage. If one preacher invites another to aid him, let the one who sends the invitation pay the postage on the letter; or if the church invites him, let the amount of postage be paid from the church fund. Thus justice and fair-dealing will be observed. We earnestly invite the attention of the christian community and especially of preachers to this subject. The writer of this being an humble layman, feels no other interest in the subject than that justice should be observed by all men. W. H. L.

REMARKS BY THE EDITOR.

The remarks of our correspondent are seasonable. And the principle on which they are predicated, is perfectly correct. That they are applicable to clergymen, we do not doubt; and for one,—if there is not selfishness in the wish,—we could wish they were *exclusively* so. But our own experience abundantly testifies, that *Editors* are quite as much interested in the *"observance of justice"* recommended by our correspondent, as any other class of persons possibly can be. When a remittance is made to us by mail, with the postage unpaid, we do not feel disposed to complain. Yet even then, strict *justice* requires that we should not be subjected to expense. But when we are taxed, to pay for the intelligence that a subscriber wishes to discontinue his paper, when, perhaps, at the same time,—as is not unfrequently the case,—he is in arrears for his subscription, we think there is gross injustice done. We are also often put to considerable expense, in paying postage on articles designed for our paper, which are utterly unworthy of publication. One not experienced in these things, might think this a small matter; and were the burden to fall upon each individual who addresses us, it *would* be a *small matter;* but when these small sums, thus going out every week, are looked at in the aggregate, they amount to a great deal. If our correspondents would cast their eyes upon the first article that appears on the front page of every week's paper, under the caption of "TERMS," they would better understand this subject; and, in the strictly correct language of the above writer, insure the observance of *"justice and fair dealing"*

Foreign Missions.—Six or seven of the students now connected with the Theological Seminary at Princeton, have given themselves away to the work of preaching the Gospel to benighted, dying men in heathen lands. Four of this number have recently received their appointments to their respective fields of labor, from the American Board, under whose patronage they are expected in a few months to embark. Two are appointed as a reinforcement of the mission at the Sandwich Islands, and one is expected to join the station at Bombay. The remaining three have not had their field of labor assigned them.—*Richmond Telegraph.*

We understand that twelve or thirteen of the students connected with the Andover Seminary, have given themselves to the work of Foreign Missionaries, and that six or eight have resolved to devote their lives to the cause of sailors.—*Ib.*

Annals of Yale College.—A work comprising the history of this venerable institution from the time of its commencement to the induction of its present head, has just been issued from the press of Mr. Hezekiah Howe, compiled by a gentleman of this city, whose means have furnished him with the most abundant materials to do justice to the subject. We have not yet had an opportunity to examine its details, but from what we know, have reason to believe that it gives a faithful narrative of facts, with the illustrations of a sound scholar and an elegant writer. It should command the attention, not only of the friends of the institution, but of the public at large. —*New Haven Herald.*

Premium Offered.—Through the liberality of two individuals, "The American Peace Society" are permitted to increase the premium offered to Five Hundred Dollars for the best and One Hundred Dollars for the second best Dissertation on the subject of "a Congress of Nations for the amicable adjustment of national disputes, and for the promotion of universal peace without recourse to arms," to be sent, free of expense, on or before the 1st of April next, to D. E. Wheeler, Esq. 33 Nassau street, New-York, accompanied with a sealed paper, containing the name of the author, and superscribed with the signature or motto upon the Dissertation.

N. B.—The judges of the dissertations will be among the first jurists and civilians of our country.—*Calumet.*

The Study of the Bible—From a private letter we learn that the Oration of the Hon. Theodore Frelinghuysen, which was delivered on the 19th inst. before the Literary Society of Rutgers College, N. J. was confined principally to the *Study* of the *Bible*, and that he pressed his subject home, in all its importance upon the minds of his youthful auditors. The Oration is said to have been interesting and well delivered. We are gratified at this renewed evidence that a change in public sentiment has commenced in favor of the Bible. Once it was regarded as the exclusive province of the Ministry to recommend the study of the Scriptures; and their recommendation was received with considerable abatement, in consequence of their being thought either interested or prejudiced witnesses. But when the Statesmen who have nothing to gain, give it as their deliberate opinion that the Bible is the most valuable of all books to a student, their testimony is at least entitled to some regard.—*Charleston Observer.*

DARTMOUTH COLLEGE.—We learn by the Concord Observer, that the commencement of this institution was celebrated on Wednesday August 24th; that 29 students received the degree of A. B.; and that the Rev. Calvin E. Stowe was appointed Professor of the Latin and Greek Languages, and Literature.—*N. Y. Evan.*

MIDDLEBURY COLLEGE.—We learn by the Vermont Chronicle, that the annual commencement of this College was held on the 17th of August. There were 15 graduates.—*Ib.*

THIRD PROFESSOR IN UNION VA. SEMINARY.—The Synod of North Carolina have instructed the Directors of the Union Theological Seminary to vote for the Rev. Dr. M'Dowell, of Elizabethtown, as professor of Ecclesiastical History and Polity.—*N. Y. Obs.*

FOREIGN NEWS.

From the New-York Observer.

By an arrival at this port London papers have been received to the 23d of July.

In *Poland* there had been no fighting of much moment, but the Patriots were preparing by a levy en masse to bring the war to a speedy termination. Their prospects were apparently more encouraging than ever—particularly from the sprit manifested in Lithuania and Podolia.

The accession of King Leopold the 1st to the throne of *Belgium*, which was consummated at Brussels on the 21st of July, amidst the greatest demonstration of joy on the part of the Belgians, will probably restore peace and prosperity to that part of Europe.

In *France* the topics of prominent political interest were Poland and the hereditary peerage; and the approaching session of the Chambers was expected with much interest for the developement of the plans of ministers in relation to both subjects.

A portion of the French army in *Algiers* consisting of 6000 troops, had again been surprised by the attack of an immense horde of Bedouins and Arabs, but escaped with the loss of about 700 in killed and wounded.

In *Turkey*, the plague had broken out in Constantinople; and Jassy, the capital of Moldavia, had been destroyed by fire.

The cholera was making sad havoc in Petersburgh, and other parts of *Russia;* in Cracow in *Poland;* and in *Hungary* and *Gallicia.*

The Hungarians manifest deep sympathy for the Poles, and it is supposed their representations to the emperor of Austria have not been wholly without effect.

In Lithuania and the other eastern provinces, the cause of the patriots continued to prosper. The army in Lithuania had already 8,000 well-armed and well-mounted cavalry.

Gen. Dubourg was arrested in Paris on the 14th of July, at 5 o'clock in the morning, in a medical establishment, to which he had retired on account of his infirmities. He was still in bed when the summons was announced to him as suspected of a plot tending to overthrow the Government. Writs had also been issued against Messrs. Delisle, Colonel Rousscan and Bengeous, Adjutant-Major.

A letter from Vannes of July 14th, also states that nineteen Swiss, almost all of them officers, had been arrested in that town. They were pointed out by a telegraphic despatch. It is said they intended to attempt an insurrection in Bretagne.

TURKEY.

Destruction of Jassy, the capital of Moldavia by fire—Plague in Constantinople.

Accounts from Jassy of the 28th June, says a Vienna paper, have been received here today, by an extraordinary courier, that the capital of Moldavia is, in the literal sense of the expression, no more. After the cholera had raged there for several months, as well as in the whole principality, and carried off immense numbers of persons, the plague broke out, and lastly a dreadful fire, by which the few whom the ravages of contagion had spared were compelled to fly. By the same opportunity we have also received letters from Constantinople of the 20th of June, according to which the plague had also appeared in that capital, and had spread considerably.

BRAZIL.

Trouble in Rio Janeiro.

The ship Ferrata, 36 days from Rio Janeiro, bound to Baltimore, was boarded by the Revenue cutter Crawford, off the coast on Friday of last week. The captain reports that at the time he left, Rio-Janeiro was in a state of complete revolt—that there had been much bloodshed in the city, and that the inhabitants were compelled to take refuge on board of the shipping. The Ferrata, says the Baltimore American, is hourly expected with the details.

SUMMARY.

INSURRECTION IN VIRGINIA.—The massacre commenced on Sunday morning the 21st of August and it is believed, that no murders were committed after Monday noon.—The ring-leader was a slave known by the name of Nat Turner. He calls himself General Turner: He pretends to be a Baptist preacher—is a great enthusiast. He stimulated his comrades to join with him by declaring to them that he had been commissioned by Jesus Christ and that he was acting under *inspired* direction in what he was going to do, and that the late singular appearance of the sun and moon, &c. was the signal from heaven for them to arise and commence the work of destruction.—Enthused by such pretensions, a considerable force joined his standard, and before Monday at 12 o'clock, they had murdered about 60 persons.

Thursday Evening, Sept. 1.—Despatches were yesterday received in this city by the Governor, from Southampton, Isle of Wight, Nansemond and Prince George counties. There have been no late acts of violence, but many rumors and some unpleasant apprehensions of danger seem to pervade those counties. Their citizens have wisely determined to be on the alert. Two hundred stands of arms were sent from here on Wednesday to Prince George. A quantity of arms was also despatched this morning to Mecklenburg county, not on account of any apprehension of immediate danger, but merely as a precautionary measure.

General Eppes in his letter dated Tuesday last, writes, that every thing was quiet in Southampton and was likely to continue so. In consequence of exaggerated rumors which have spread through some parts of the low country and the feverish state of feeling there, a council of war had been held, which determined on keeping up a strong patrol for some time in the counties of Nansemond and Isle of Wight, &c.

It is stated in the Murfreesborough Herald, that 31 negroes have been killed, and that the jail at Jerusalem is filled to overflowing with prisoners.—The Court has commenced examining the prisoners.—*South. Rel. Tel.*

SOUTHAMPTON INSURRECTION.—Accounts from Norfolk state that all is now quiet. The volunteer corps have returned to their homes. It appears a negro Baptist preacher, who styles himself a *prophet*, stirred the slaves up to the commission of the foul murders—he is taken—seventy-five whites were killed, and some missing; thirty-eight blacks were shot. The accounts state that the insurgents had no intercourse with other parts of the state, and that it was their intention to *cut* their way to the free states.—*Baltimore Minerva.*

HURRICANE AT NEW ORLEANS.—A late destructive gale in the neighborhood of New Orleans, is thus described by a witness of the desolating scene:

"The morning of the 17th, Aug. discovered to us an awful and melancholy scene. Our Levee, from the Port of Orleans to the lower extremity of the fauxbourg Marigny, presented but one uniform scene of wreck and desolation; and we are sorry to say that, amidst the sad exhibition of destruction, we discovered scarce a vessel that had entirely escaped this visitation, and but few that had been slightly injured by it—below we give the best list that the collector of our marine intelligence has been enabled to lay before us, or which our own visits and experience (and we have devoted much pains to the sad and much to be regretted subject,) have induced us to give it implicit credit. The loss in river crafts, flat-boats, &c. is estimated at $20,000, that of rafts, timber, &c. at the same amount. The dreadful loss incurred by the owners and shippers, and all concerned time and circumstances alone can develope."

Mr. *John Williams*, Grocer of Perryville, who was stabbed on the first day of our August election by a man by the name of John Richardson, died of the wound a few days since. Richardson is held to bail for his appearance at the next term of our Circuit Court.—*Olive Branch.*

Mr. Brewster of New Haven, has built a large and elegant hotel, which is to be opened in a few days. It is to be conducted on an original plan, the boarders having free access to an excellent library, philosophical apparatus, cabinet, lectures, &c. It is patronized by the professors of Yale College.

Rev. Mr. Bascom, agent of the Colonization Society delivered an address at Nashville, Tenn., Aug. 2, which was listened to by a crowded audience. $112 was collected.

Dreadful Shipwreck.—The schr. Pomona, Captain Munro, arrived this morning with Capt. Gambles, the mate, five of the crew, and 27 passengers, the only survivors of 300 souls, from the barque Lady Sherbrooke, from Londonderry, bound to Quebec, lost on the 18th ult. near Cape Ray, Newfoundland.—*Halifax paper.*

A meeting was held on the 2d inst. at the vestry room of St. Paul's church of Rochester, "for the purpose of taking into consideration the expediency of forming a colony, to locate in some eligible part of the Valley of the Mississippi. The object of the colony is, the diffusion of religious and moral knowledge."

A company of individuals and families are expected to start from Boston for Illinois on the 15th or 16th of next month (September.) They will probably go by way of Albany, Buffalo, and Cincinnati, to St. Louis, where they will separate and go to such places in Illinois as they may think best.

MARRIED,

In this town, on Thursday evening, the 1st inst. by the Rev. Dr. Fishback, Mr. *Ephraim Osborne*, to Miss *Mary L. Megowan*, both of this place.

On Tuesday evening, the 6th inst. by the Rev. Samuel Steel, Mr. *Sydenham Talbott*, to Miss *Nancy Smelser*, of Bourbon county.

In Bowling Green, Ky. *A. W. P. Parker*, Esq. of Lexington, to Miss *Camilla L. Brashear.*

In this town, on Thursday evening of last week, by the Rev. B. B. Smith, *Charles S. Morehead*, Esq. to Miss *Margaret Leavy*, daughter of William Leavy, Esq. Merchant of this place.

DIED—On Thursday, the 25th of August, Mrs. *Madison*, in her eightieth year. She was the last surviving sister of the great and memorable Patrick Henry.—*Bowling Green Ky. Adv.*

In this town, on the 8th inst. Colonel *A. S Drake*, Merchant Tailor.

The Rev. *JAMES C WELCH* will, by divine permission, preach at the following places:

Town Fork, Saturday, Sept. 24th, 1831; East Hickman, Sabbath the 25th; Brick School house on Parker's Mill road, 4 miles from Lexington, Tuesday the 27th, at 4 o'clock, P. M.; Stone School house near Mr. Stanhope's, Wednesday, 28th, 4 o'clock, P M.; Pisgah, Thursday, 29th, at 4 o'clock, the same day at Woodford church; Big spring, Friday, 30th, at 11 o'clock; Glenn's Creek, Saturday, Oct. 1st, 11 o'clock; Versailles, Sunday, 2d, 11 o'clock; Hillsborough, Tuesday, 4th, 11 o'clock; Clear Creek, Wednesday, 5th, 11 o'clock; Clover Bottom, Thursday, 6th, 11 o'clock; Waller's meeting house, Friday, 7th, 11 o'clock; Republican meeting house, near Mr. Foley's, Saturday, 8th, 11 o'clock; South Elkhorn, Sunday, 9th, 11 o'clock; Bryan's Station, Thursday, 13th, 11 o'clock.

West Lexington Presbytery.

The next stated meeting of this Presbytery will be held in Walnut Hill church, on Wednesday the 28th inst. at 11 o'clock, A. M.

Synod of Kentucky.

The next stated meeting of Synod will be held in the Presbyterian church at Danville, to commence on Wednesday the 12th of October, at 11 o'clock, A. M.

Education Society.

At the request of a number of the members of the "Education Society of Presbyterian Churches, under the care of the Synod of Kentucky:" Notice is hereby given, that a meeting of said Society, will be held at the Presbyterian Church, in Danville, on the Second Wednesday of October next, at 7 o'clock in the evening.

Officers and Members are desired to be punctual in their attendance.

JAMES K. BURCH, *President P. T.*
Attest, D. G. COWAN, *Secy.*
Danville, August 18th, 1831.

Commencement of Centre College.

The commencement of Centre College will be held on Thursday the 22d of September, at 11 o'clock, in the Presbyterian church in Danville. The examination of the classes will commence on the preceding Monday and be continued till Wednesday evening. All the friends of literature and the patrons of the Institution are respectfully invited to attend both the examination and commencement. It is hoped that the visiting committee of Synod will be punctual in their attendance. D. G. COWAN, *Secretary.*
Danville, August 18th, 1831.

Notice.

Subscribers to the Western Luminary in the neighborhood of Harrodsburgh and New-Providence, Mercer county, are requested to make payments to the Rev Dr. Cleland, Mr. Lewis R M'Murty, or the Post-masters at Harrodsburgh and Salvisa, as they may find it most convenient. Those in the neighborhood of Danville, will please to pay to Capt. Michael G. Youce.

EMIGRATION TO LIBERIA.

THE Board of Managers of the American Colonization Society have resolved to send a company of about 130 emigrants to Liberia from the valley of the Mississippi.

The Emigrants will set sail from New Orleans as soon after the first of November as the requisite number can be assembled at the place of embarkation.

Persons wishing to embrace this opportunity of emigrating to Liberia, are requested to make application without delay to the Rev. Geo. C. Light, Agent of the Kentucky Colonization Society, Lexington, Ky. Rev. O. S. Hinckley, Agent of the Tennessee Colonization Society, Nashville, Tennessee; or to Robert S. Finley, Agent of the American Colonization Society, for the Western States, Cincinnati; or to the officers of any of the Auxiliary Societies; who will have the kindness to forward their applications to either of the above named Agents. The Auxiliary Societies are requested to collect and transmit their funds without delay And persons wishing to forward the enterprise are requested to make donations either in money, or the following articles: *bacon, beef, pork, flour, corn meal, leaf tobacco, salt, nails, hinges, pots, skillets, and all kinds of hard-ware, house ware, earthen-ware, pound-beads, coarse cottons, and calicoes, hemp, linen, &c. &c.*

Editors of newspapers throughout the Western country, are requested to publish this notice in their papers; clergymen are also requested to read it from the pulpit. ROBERT S. FINLEY,
Agent of the American Colonization Society.
September 10th. 1831

NEW GOODS.

THE subscriber is now opening at his Store in Lexington, opposite the Court-house, a very extensive stock of

MERCHANDIZE,

To which he invites the attention of his friends and the public in general. His Goods were selected by himself, from the latest arrivals in *Philadelphia*, and consist of the most desirable style for the present and coming seasons. The goods were purchased on good terms, and he pledges himself to afford *great* inducements to purchasers, as he will not be undersold by any house in Lexington.

Approved country produce and cash taken in exchange for goods. G. CHRISTY.
Lexington September 7, 1831. 10-tf.

FEMALE ACADEMY
OF DANVILLE KENTUCKY.

I WILL re-open my Academy for females, at Danville, on the first Monday in November 1831. The course of instruction will include all the useful branches taught in any similar Institution in the country.

A Library, a Philosophical and Chemical Apparatus will be attached to the School for the use of the pupils; and familiar Lectures delivered in connection with recitations on Natural Philosophy and Astronomy, also on Botany, Belles Lettres, and Mental Philosophy.

Besides the above studies, will be taught in the school, Orthography, Elocution, Grammar, Chirography, Composition (oral and written) Arithmetic, Ancient and Modern Geography, with the use of the Globes and Maps; History, sacred and profane, Natural History, Natural Theology, and Evidences of Christianity, Study of the Bible, Moral Philosophy, Logic, &c. &c.

The methods of instruction will not merely require the laborious exercise of the memory, but will be calculated to impart quickness, vigour, and a habit of reflection to the minds of the pupils. The discipline of the School shall be strict, yet accompanied with paternal and affectionate gentleness, so as to render the acquisition of knowledge pleasant to all the scholars who posess a thirst for improvement.

All extravagance in dress &c. idle visiting, and associating with young gentlemen, shall be strictly prohibited. Particular, diligent and persevering efforts shall be made for the various intellectual and moral improvement of the pupils; and for fitting them to fill with dignified propriety and usefulness, the important spheres in *real* life, assigned them by their Creator. JAMES K. BURCH.
Danville, Ky. August 31st, 1831. 9-tf.

DR. D. J. AYRES,

HAVING united with DR. J. TODD *late of Fayette County* in the practice of

MEDICINE, &C.

They jointly offer their professional services to the citizens of Danville and the adjacent country. They may be found at the place formerly occupied by the late Dr. F. M'DOWELL, immediately opposite the Market House.
Danville, August 31st, 1831. 9-tf

TEMPERANCE TAVERN,
HARRODSBURGH, KY.

THOMAS Q. OBERTS, Superintends a House of entertainment, in Harrodsburgh, at the sign of the American Eagle. He takes this method of informing his friends, and the friends of Temperance in general, that he conducts his establishment on the principle of total abstinence from the use of Ardent Spirits, and shall be grateful for a share of their patronage. His house is commodious, and every attention shall be given for the accommodation of his guests. August, 1831.

JOB PRINTING
EXECUTED AT THIS OFFICE

POETRY.

From the Protestant Episcopalian.

THE MISSIONARY'S BRIDE.

Who'd be a Missionary's Bride?
Who, that is young and fair,
Would leave the world and all beside,
Its pomp—its vanity and pride,
Her Saviour's cross to bear!

Who would leave the glitt'ring hall,
Where beauteous fashion reigns;
To share her life—her joys—her all,
With one who heeds not fashion's call,
And will not wear her chains!

Who would leave the festive throng,
And admiration's gaze!
And to a "little flock" belong
Who love to swell the humble song,
To their Redeemer's praise?

Who could leave her father's dome,
And her mother's fire side!
Among our western wilds to roam,
Sometimes, perhaps, without a home,
A Missionary's Bride?

None—save she whose bosom feels
The emptiness of earth;—
Who loves the *home* that faith reveals,
And oft at Jesus' table kneels,
To prove her heavenly birth.

None—save she who has that love
Which "seeketh not her own."
Who, mild and peaceful as the dove,
Pursues the joys which are above,
Around her Father's throne.

None—save she whose bosom glows
With feeling for the poor;—
Whose willing footstep ever knows
To find the lowly hut of those
Who silently endure.

None—save she whose heart is meek,
Who feels another's pain,
And loves to wipe from sorrow's cheek
The trickling tear—and accent speak
That sooth the soul again.

She who feels for them that need
The precious "bread of life,"
And longs the Saviour's lambs to feed,
O, such a one would make indeed
A Missionary's Wife!

TEMPERANCE.

From the Journal of Humanity.

TRAFFIC IN ARDENT SPIRITS.

NO. I.

The present is a time of great interest to the American churches. The preaching and ordinances of the gospel are attended by the illuminating and purifying influences of the Holy Spirit, and are the wisdom and power of God to the salvation of many souls. The number is increasing, who believe that they have passed from death unto life, by experiencing that change which the Bible calls being "born of the Spirit," and declares to be essential to the kingdom of heaven. Among these are many young men, who are destined, I trust, to exert a salutary influence on the world. They will engage in various kinds of business; and would, no doubt, some of them, were it a lawful business, engage, as many professed Christians in times past have done, in the traffic in spirituous liquors. But a question has arisen, and is now agitating many minds, whether the traffic in ardent spirits as an article of luxury or diet is not inconsistent with the Christian religion: whether it is a business which tends to honor God, and do good to men; and whether any man who understands the object, can, consistently with the duty he owes to his Maker, to himself, and to his fellow men, engage, or continue in it.

This question has often of late been asked and with great interest, especially by those young men who feel their obligations to do nothing which tends to destroy their fellow men. And it is a question, no doubt, concerning which all, who are in any way connected with this traffic, or have any thoughts of becoming so, are bound to obtain all the light which they can, and to judge according to truth and duty. I therefore propose on this subject to make a few remarks.

Is the traffic in distilled liquors as an article of luxury or diet consistent with the revealed will of God? And can the man who, with all the light that Providence has thrown upon this subject, continues in this traffic, give credible evidence, while he does this, of supreme devotion to the Saviour, and to the eternal interest of man?

1. One thing is certain. The scriptures do not require a man to engage in this traffic. There is no command express or implied, which makes it his duty. And no one will disobey the divine will by not doing it. Of course it is safe for a man to refrain from it. And it is his duty to refrain from it, unless the traffic tends to promote his own highest good, and that of his fellow men.

2. It is not certain that this traffic is right, from the fact that good men have, in times past, been engaged in it. Good men have in times that are past, had a multiplicity of wives. And they could in the days of their ignorance and darkness, and they did, give evidence that they were good men. But can any man who takes this course give credible evidence that he is a good man *now?* Suppose, for the sake of argument, if you please, that there was a time when men could be instrumental in the stealing of the black man, and for the sake of gain merely in the selling of him and his posterity into perpetual bondage, and yet could be good men, and could give credible evidence of being good men; can any man, with all the light that Providence has furnished on this subject, engage in this business, or continue in it, and yet, while he does this, give credible evidence that he is a good man, *now?* No good man who rightly understands the subject, will pretend it. Of course, it is not certain that the traffic in ardent spirits is right, from the fact that good men in times past have been engaged in it; or that those who continue in it with the knowledge of its nature and consequences, can, while they do this, give credible evidence of being good men.

J. EDWARDS,
Gen. Agent of the A. T. S.

MISCELLANEOUS.

FEMALE SENSIBILITY.

There, is perhaps, no one trait in the female character which is so liable to be mistaken for, and, indeed so easily converted into a fault of temper, as excessive sensibility. That some females possess a far greater degree of sensibility than others is a fact that will not be disputed. That this amiable trait may be possessed in too great a degree experience has taught us to acknowledge. There are a thousand little tendernesses clinging around the heart of woman, peculiar to her own sex. These are the gifts of nature to woman, and they constitute her greatest charm. But, indulged to excess, they become her torment, and often bear a resemblance to the very opposite qualities. The heart of a female who possesses this refinement of feeling is never safe from assault. A word or look resembling unkindness from those she loves, can, even in her moments of gayety and enjoyment, convert her smiles into looks of sadness—her pleasure into pain. Nay, the least appearance of slight is to her the climax of misery; and sensibility, struggling with pride, puts on the appearance of ill humour when the heart is writhing in the pangs of outraged feelings.

Woman is praised for her sensibility and tenderness of heart, and those who thus extol her do not always reflect that this sensibility, this tenderness, this quickness of feeling, while it constitutes her chief attraction, is likewise the source of all her misery. That a good understanding may be united to excessive sensibility we presume none will deny, and yet the former has not always power to counteract the unhappy effects arising from the latter. The heart of woman resembles a fine toned instrument, which, if handled with skill and care, produces harmony; but with a rude and unskilful touch, converts it into discord. Since, then, those tender strings are so liable to be rudely touched—since excess of feeling may possibly be mistaken for sullenness or irritability, would it not be advisable for females possessing this quickness of feeling, this too great sensibility, to strive as much as possible to suppress it? to accustom themselves to self restraint? to reason with coolness on such occurrences as are liable to effect their feelings in too great a degree, and to mortify their hearts by the reflection that by indulging in an excess of sensibility they are laying the foundation of future misery.

ANN MELANCTHON.—Among the children of Melancthon, the celebrated reformer, Ann, his eldest daughter, who was beautiful in person, possessed much of her father's genius and disposition. One morning, as he was sittting in his house, the painful state of the Christian world continued to press upon his mind, and effect his spirits, till at length the tears gushed involuntarily from his eyes. The child perceiving her father's distress, instantly stretched out her little hands to wipe away the falling tears, and endeavored to comfort him. Her manner was so affectionate that it pierced him to the heart, and made her ever after peculiarly dear to him. "Honor thy father and thy mother," is, according to St. Paul, the first commandment to which God has annexed a promise; which shows us of how much importance he considers this duty to be. It is said, Deut. v. 6, "And that it may go well with thee." They who honor their parents, that is, love, reverence, and obey them, take the likeliest method to obtain the love of their parents and the favor of God, and to secure a long and happy life. But if it shall go well with such as observe this commandment, we may remark, on the other hand, that it shall go ill with those who transgress it. Disobedient children, who grieve their parents, displease Almighty God; "and there is no doubt," says Dr. Clarke, "that the untimely death of many young persons are the judicial consequences of their disobedience to their parents."—*Child's Mag.*

Management of Children.—Mothers, can you teach your children the art of doing good? It is only to aid by your example, as well as precepts, that developement of tho noblest faculties of young children—the affections, reason, confidence; while you repress as much as possible, the selfishness of animal instinct—of appetite. Begin early. You having the key of their affections, open their little hearts only to sweet impressions of love, which is benevolence. Never hire them with money to perform their tasks of any kind. If you have managed them rightly, they will do your requirements for you because they love you. Give to your children as often as you think best; but never pay them for being good. Let the conciousness that they have done good, have gained knowledge, and that you approved their conduct, be their reward.—*Ladies' Magazine.*

A countryman having observed an advertisement of a fencing master, at 12 dollars per quarter, and supposing his intention was to enclose fields on a new and improved plan, called to inquire whether he meant to *find stuff*.

The poet should cull from the garden of nature only those sweet flowers that diffuse a healthful fragrance. No poisonous weed, however brilliant its hue, however delicious its perfume, should mingle in the wreath he weaves.

THE CHOLERA.

The Indian or Spasmodic Cholera, which appeared at Jessore near Calcutta, in 1817, and has since travelled through a great part of Asia and Europe, is at this time committing dreadful ravages in Russia, and report which however is not confirmed, says, that it has made its appearance in Holland. Precautionary measures have been taken in England to prevent its introduction there, and the city authorities of N. York, have imposed rigid quarantine upon vessels arriving from the Mediterranean.

Such have been the awfully desolating ravages of the cholera wherever it has made its appearance, that a very remote possibility of its introduction into any country may well excite alarm.

To show its destructive effects, we have taken pains to examine an authentic account, taken from the "Englishman's Magazine," some of the facts contained in which we give in an abridged form.

In 1818 it appeared at Benares on the Ganges, where in two months it carried off 15,000 persons, and in other places in the vicinity, mortality was equally great. In November it attacked the Grand Army under the Marquis of Hastings, consisting of 10,000 troops and 80,000 followers and in twelve days swept off 9,000 men.—It continued to spread desolation through the camp for a length of time, sparing neither age nor sex, until amidst this vast assemblage, where was usually exhibited a continued scene of bustle and activity, nothing was to be seen but here and there a solitary individual traversing the camp to make inquiries after the fate of his companion, and the stillness of despair seemed to brood over this immense mass of human beings. The natives perceiving that their only hope was in flight, deserted in crowds; but they carried the seeds of the disease with them, and the fields for many miles around were covered with their dead bodies. It regularly travelled from place to place, at the rate of about 18 miles per day.

In Bankok in the peninsula of Siam, 40,000 died. It appeared in Pekin in 1821, where the mortality was so enormous that coffins and other funeral requisites were furnished at the public expense. Numbers of people engaged in business, riding or walking, were suddenly attacked, and were carried off in a few hours.

In Muscat in Arabia, 50,000 pesons fell victims to its ravages. Many of them expired in ten minutes after they were seized.

In 1822 it appeared in Java and carried off 100,000 people. It not only traversed the warm regions of Asia and Europe, but appeared in Siberia in 1827. The cold of winter tended to check it, but could not eradicate the miasm. "On the 8th of August" says the account, "it entered Tifflis and soon reduced the population by death and emigration, from 30,000 to 8,000." The civil governor and nearly all the officers of the Police, became its victims. From here it followed the course of the Volga, ravaging the various districts in its course, until it reached Moscow, on the 28 Sept.—having travelled 900 miles in three months.

Extraordinary precautions were taken to check its progress. The city was divided into forty seven departments, entirely separated from each other by bars and gates. In the first 12 days 216 cases occurred, of which 76 proved fatal. As it continued to increase, its mortality increased also, and by the 10th Nov. 5,500 cases had occurred of which 2,900 terminated fatally.—*Roch. Observer.*

DRS. JOHNSON AND FRANKLIN.

Superiority of ancient authors to modern.

But why not take for models our best English writers? Because they are not so good models. Who compares our Statues with the Venus or the Apollo; or our Churches with the Parthenon? And in the art of writing, the difference between the ancients and the moderns is greater than in any other art. It is asking no great concession to be permitted to assert, that people, in general, are most struck with what is most striking.—Now, who will deny, that in the finest of the ancient writers, the beauties are most striking, and the faults hardly perceptible? And who will assert it of our own! In simplicity and precision of thought, concentration of feeling, and that happiness of arrangement and connexion, which make a work one compact and harmonious whole instead of a collection of disjointed parts, we cannot pretend to be their rivals. If we should learn nothing from them but brevity, it would be a lesson well worth the labour. Many of the most perfect orations, which have come down to us from antiquity, may be spoken in less than an hour, and I doubt whether there is one, that would require two hours for its delivery. We ourselves have had a practical lesson about choosing modern models, which ought to last at least for a century. The favorite model of the last generation, and a good part of this, was Doctor Samuel Johnson, and every body's thoughts were to be clad in his language. A great man, no doubt, one of the greatest in modern times, and so much the better for my argument; but his style was fit for nobody but himself. When all the world would imitate him, what was the consequence? An accumulation of sonorous epithets, instead of simplicity, precision, and force; and pages to express what might be said better in a single sentence.

* * * * * * *

Men ought to be educated, it is said, for the business of life, and their minds ought to be filled with the knowledge of facts and principles. This is enough. They will find out for themselves the way to communicate them. He who can think well, we are told, will speak well. This is not always true. He who cannot think well, to be sure, cannot speak well; and it is best for him to be silent and to mind his work. But he who can think well and does think well, will he not speak all the better for knowing how to speak too? The giant should not despise his armour. Samson himself would have done better with a sword, and we, who are not Samsons, cannot safely rely upon his weapon. Franklin possessed natural powers enough, one would think, to satisfy any body; and he must have been conscious of his strength. But he chose to fight with weapons, and he went to work to make them. He, to be sure, took a modern for his model, not having access to the ancients; but he was a man to succeed under disadvantage. He tells us himself, how he toiled for years to form his style. It cost him more labor to make it, than ever it did to use it. But was it not worth making? What a weapon! Polished, keen, effective; making every blow tell; every touch electric.—*Hon. F. C. Gray.*

RECOVERY FROM THE EFFECTS OF CARBONIC ACID GAS OR DAMP IN WELLS.—The Ravenna papers contain an account of the restoration of two persons, who had been suffocated with this deadly vapor, by the effusion of cold water. The circumstances of this occurrence are in substance as follows:—A son of Mr. Vial, of Copley, Medina county, in descending into a well, which his father was excavating, was observed to fall lifeless; his father attemped to rescue him, but he met with a similar fate; another man who was present started in pursuit of assistance, but during his absence, a lady on a visit to the family, seized a pail of water and dashed it upon the head of Mr. Vial. He immediately revived, so as to be able to place himself and son in the tub, and they were drawn out together, by the exertions of the females. The son was also restored by a similar application of cold water; but was very ill for several hours. The experiment was afterwards tried on a chicken with similar success. The knowledge of this remedy is not altogether new to medical science, though it has unfortunately been perhaps, but little used in practice. A remarkable instance of the beneficial effects of this application, occurred at the *Grotto del Cane*, in Italy—a cavern, which at all times contains stratum of carbonic gas, rising a few inches above its floor.—It has long been a custom among the guides, to gratify the curiosity of visiters, to take along a dog, and deprive him of animation by confining his head in the gas. After all signs of life have disappeared, the dog is plunged into a neighboring lake and quickly recovers.—*Ohio paper.*

JUVENILE INTREPIDITY.—During one of the late fires in New York, three persons were burnt to death. Their names were Susan Murray, aged 65; her daughter, Mrs. Jane Barclay, aged 38; and William Barclay, a son of the latter, aged 15. Two of Mrs. B.'s remaining four children were examined by the coroner. They stated that their brother William had safely carried out into the adjoining alley, their little brother and sister. That he then returned with the intention of helping their mother to carry out their grandmother, who was sick and very deaf. But he was not again seen; nor was their mother. Mrs. Barclay's husband is absent at sea.

The Revue Encyclopœdique, contains a highly favorable notice of Mr. Grimke's oration on the advantages to be derived from the introduction of Sacred Literature, &c. The editor concludes by saying: "The Bible, if adopted as an object of deep study, would prove one of the most powerful means of giving a strong impulse to the mind, at the present period of the world."

A magnificent scheme is at this moment in agitation in France to afford the means of useful and improving reading to the whole body of the working population in France, by placing a public library in every one of the 40,000 communes (or parishes,) into which the kingdom is divided. The scheme promises to be successful: it is provided by voluntary subscriptions, and the books are to consist of the best elementary works on the arts, sciences, literature, history, biography, poetry, and other subjects, selected by a committee in Paris.

PROGRESS OF INTEMPERANCE.

DELIRIUM TREMENS.—A dreadful case of *delirium tremens*, occasioned by intemperance, occurred a few days since in the Marine Hospital at Chelsea. The victim was a young sailor about twenty-one years of age. While suffering from the attack, under the impression that he was defending himself against a multitude of persons who intended to murder him, he seized a razor and lacerated his own throat in a shocking manner.

Patrick Drew, an Irishman, committed suicide in Boston jail, on Thursday morning last, by beating his own head while in a state of *delirium tremens.*

The cost of Intemperance.—The costs paid during the last four years by the city and county of Philadelphia, for prisons and criminal courts, together with the costs of the debtor's apartment, amount to $133,120 62—Of which $5,417 98 is the cost of the debtor's apartment. It is stated that nearly the whole of the business which engages the attention of their Magistrates and criminal courts, originates in the indulgence of intemperate habits.

The Difference.—A few days since, a very intelligent, respectable looking gentleman called into our office, and wished to know how his account stood. We informed him that his paper was paid for up to the first of September next. "Well," said he, "I like your paper so well I will pay for another year in advance, though the present year is not closed." He did so, and left the office, but had not been absent long, before he returned and said, "I thought I would call again and subscribe for another copy of your paper, to send to a son who lives in a distant part of the country." The next day we received a letter from a country subscriber, requesting his paper stopped, and assigning as a reason that "it was not worth taking from the post-office." We distinctly recollect a conversation which we had with the latter gentleman, when he was solicited to subscribe, on the subject of using ardent spirits. He complained of being much out of health, and insisted upon it that it was necessary for him to drink a little brandy. He is a member of the church.—*Genius of Temperance.*

A FEMALE SCHOOL

HAS been opened under the superintendance of the subscriber, in the house adoining the first Presbyterian Church. So much of my Philosophical and Chemical apparatus, as may be necessary, together with Globes and Maps, will be taken into the School. All the useful and substantial parts of a complete female education will be taught. Tuition $35 per year for all the classes except such as are simply taught reading, writing, geography and arithmetic; for those tuition will be $25. Stationary will be an extra charge. Payment to be made quarterly.

JAMES BLYTHE.
Lexington, April 4 1831. 40-tf.

YOUNG LADIES' EDUCATION.

THE Principals of the *Brooklyn Collegiate Institute for Young Ladies*, (opposite the City of New-York,) purpose to establish a *Western branch* of their Institution in the town of Lexington, Ky. which will commence operations on the *first of November next.* A convenient and pleasant house on Hill-street, lately occupied by Mrs. Briggs, has been engaged for the present accommodation of the establishment. In the above Seminary, as *systematic, thorough, and extensive a course of instruction* in all the *English, Scientific, Classical, and Ornamental* branches of a young lady's education will be adopted, as is pursued in the parent Institution. It has ever been the purpose of the Principals of the Brooklyn Collegiate Institute, and will be, in the present instance, to afford to females in acquiring an education, facilities corresponding with those enjoyed by the other sex in our Colleges.

The most ample provision will ever be made in furnishing experienced and competent Professors—and Instructresses whenever required.

While special regard will be paid to the morals and religious education of the pupils, none of the peculiarities of any particular sect, will be taught or recommended.

The *Study Hall* will be furnished in the style of the *Parlour;* where the *neatness, elegance, ease,* and *propriety of manners and conversation of the Drawing Room,* will ever be expected and inculcated.

Gratuitous instruction will be given in *Vocal Music*, also in *Calisthenics.* These exercises have been introduced and practised for the last four years, in the best female institutions in Paris and London.

From the experience of their daily practice for *three years* in the Brooklyn Institute; their universal approbation with both parents and pupils; their fullest conviction has been produced, that no exercises have as yet been devised for young ladies, better calculated to promote the *health and vigour* of the system, as well as to confer an ease and elegance of manners.

TERMS.—Board, washing, fuel in school, lecture and bed rooms, lights, furnished rooms, (except bed and bedding,) Pew rent, and tuition in all the *English, Scientific, and Classical branches,* $50 a qr.

French, Spanish, and Italian languages—each $10 a quarter.

Latin and Greek, no extra charges.

Music on Piano and Guitar—each $15 a qr.

Use of instruments—(*new* and of the best manufacture—$3 a qr.

Drawing and Painting, (in water and oil colors)—$10 a qr.

Stationary—use of Maps, Charts, Globes, and all the class books, if required—$3 a qr.

Day tuition at 8, 10, and $12 50 a qr.

Each young lady provides her own bed, bedding, and towels—or they may be furnished in the Institution at a small additional charge.

A deduction is made when two or more are sent from the same family.

Payments are made quarterly in advance.

Furthers particulars may be known respecting the Institution, from the Prospectus of the Brooklyn Collegiate Institute, after which it will be modelled. Prospectusses are left for distribution with the Rev. B. B. Smith, N. H. Hall, and B. O. Peers, of Lexington.

For the coming year, the Institution will be under the personal charge and instruction of

J. LIVINGSTON VAN DOREN,
Associate Principal of the Brooklyn C. I.
Lexington, Sept. 7, 1831. 10-tf.

TRANSYLVANIA UNIVERSITY.

MEDICAL DEPARTMENT.

THE Lectures in this Institution will commence, as usual, on the first Monday of November, and continue until the first Saturday in March.—The courses and terms are as follows, viz.

Anatomy—$15. } By Benj. W. Dudley, M. D. who
Surgery.—$15. } lectures nine times a week.

Institutes of Medicine & Clinical Practice—$15. By Charles Caldwell, M. D.—daily.

Theory and Practice of Medicine—$15. By John Esten Cooke, M. D.—daily.

Obstetrics and the Diseases of Women and Children—$15. By Wm. H. Richardson, M. D—daily.

Materia Medica & Medical Botany—$15. By Charles W. Short, M. D.—daily.

Chemistry & Pharmacy—$15. By Lunsford P. Yandell, M. D. and H. Hulbert Eaton, A. M.—daily.

Large accessions are making to the Library and Chemical Apparatus, which will be in readiness by the commencement of the session.

By order of the Faculty.
C. W. SHORT, M. D. *Dean.*
Lexington, Ky. August 1, 1831. 5-3m.

FOR 1831.

NEW SPRING AND SUMMER

GOODS.

J. G. M'KINNEY, & CO.

ARE now opening, direct from New York, a large and splendid stock of FANCY AND STAPLE DRY GOODS, bought unusually low at Auction, by *E. U. BERRYMAN;* all of which will be sold at a small advance for *cash.* Persons purchasing Goods either to sell again, or for family use, would do well to call, as we can, and will give as good bargains as any other House in the Western Country.

NOW OPENING:

Superfine blue and black Cloths; Olive and claret Cloths; Blue, black, drab and fancy Cassimeres; Blue and yellow Nankeens; Rowen Cassimeres, Prunella, Lastings and Circassians; French and Russia Drillings; Merino Cassinetts; Black Italian Lustring; Black and fancy Gro de Nap. Lustring; Florence and Satins, plain and col'd. Dimity and Cambric Muslins; Jaconet and corded Muslin; Crape Scarfs and Handk'fs; Gauze and silk Handk'fs; A splendid lot of Calicoes and Ginghams; Plain and figured Palmerine; Brown and bleached Cottons; Handsome Caps and Collars; Infants' Dresses, and Petticoats; White and black Italian Crapes; Silk and fancy Cravats; Mersailles Silk and Velvet Vesting; Dimond Cotages and Leghhorn Bonnets; Bonnet and Belt Ribbons; Ladies' Gloves and Mitts; Gentlemen's Gloves and Stocks; Bombazetts and Bombazines; Linen Cambric Handk'fs; Colerain Linen, a superior article.

HARDWARE, GLASS AND CHINA WARE;

Loaf and Brown Sugar, Fresh Tea and Coffee, Mace, Copperas, Alum, Indigo, &c. &c.

In addition to the above articles, we will be receiving *every week,* New Goods as they arrive at the Eastern Cities, which will keep our stock composed of all the most fashionable articles imported to the United States. Lexington, March, 1831 40-tf.

NEW GOODS.

THE Subscriber is now receiving and opening, direct from Philadelphia, a large and splendid assortment of

NEW GOODS;

Selected by himself, from the latest eastern arrivals. All of which will be sold as low for

Cash, Linen, Feathers, and Wool,

as they can be afforded. His friends and customers are respectfully invited to call and examine his goods.

THOS. C. OREAR.

N. B.—*White Lead, by the single keg or quantity, for sale.*
Lexington, Ky. May 11, 1830. 45-tf.

FOR SALE.

I WISH to sell the lot of Land wheron I now reside, containing about eighty acres, on the main Lexington and Nashville road, 2½ miles North of Perryville, Mercer County, Ky. well situated and prepared for a public house. A never failing spring very convenient to the house, &c. &c.

ALSO, A large and commodious brick house and lot in the town of Perryville adapted for the same purpose. Terms will be made to suit the purchaser; any person wishing to purchase such property would do well to come and see. G. H. BRISCOE.
Mercer Co. June 22, 1831. 51-3m.

FOR SALE,

A FARM, containing near 250 acres of good land, situated one half-mile east of Nicholasville, Jessamine County; on which is an elegant and commodious Brick House, and other necessary buildings; also, an excellent Apple Orchard, &c. &c. For terms and further particulars, apply to the proprietor on the premises, or to H. Daniel, Esq.

JOHN L. PRICE.
April 20th, 1831.—42-3m.